

Eye Opening Examples



in Death
&
Torment of the Grave

EYE OPENING EXAMPLES
DEATH AND TORMENT IN THE GRAVE

For the Esale Sawab of Nabi (S.A.W)

And our Beloved Daughter and Sister:

Marhuma Sajida Jada

Who brought light & joy to all the lives
she touched. Sajida will be sadly missed

9th Muharram 1425

31 July 1979 - 29 February 2004

May Allah grant her and all Marhumeens
Jannatul Firdous
Ameen

WHY THIS BOOK ...

In this book we will talk about death. Our aim is to evoke soft-heartedness in the reader that he may keep the **Hereafter** in his mind constantly, realise the ephemeral character of **this world** and not involve himself in worldly pursuits beyond what is **necessary**. He may shun sinful activities and turn to Allah, the **Exalted**. The reality of the Hereafter may dawn upon him and he may prepare himself for that life. His life may be according to the dictates of **Shari'ah**. Allah, the High, has said:

I have only created jinn and men that they may serve Me.
(az-Zāriyāt, 51:56)

Our beloved Prophet (*may blessings of Allah and peace be on him*) has said:

Talk often of that which effaces pleasures.

You must mar your worldly pleasures by reminding yourself of death and its admonitory examples. You will then **detach** yourself from the transitory delights and turn to Allah, the **Exalted**, with full concentration.

According to Hazrat Anas (*may Allah be pleased with him*), the Holy Prophet (*may blessings of Allah and peace be on him*) said:

Remember death often for it keeps you away from sin and makes you disgusted with worldly pursuits. (Jami' us-Saghir)

May blessings and peace be on him, he has also said:

Death is enough as an admonition.

An Ansari Companion (*may Allah be pleased with him*) asked the Holy Prophet (*may blessings of Allah and peace be on him*), "Who is the most wise and sagacious of men?" The Holy Prophet (*may blessings of Allah and peace be on him*) said, "He who remembers death every now and then and prepares for it most of all."

Our beloved Prophet (may blessings of Allah and peace be on him) said to one of his Companions:

O Tariq! Make preparations for death before it strikes you.
(Tabarānī)

According to Hazrat Ka'b (may Allah be pleased with him) a person who acknowledges death finds it easy to face the calamities and sorrows of this world.

Hazrat Safiyah (may Allah be pleased with her) says that a woman approached the Mother of the Believers, Hazrat Aishah (may Allah be pleased with her) and complained of hardness of her heart. She gave her the advice, "Remember death much. You will attain mildness of heart." The woman did as advised and turned out to be soft-hearted. She came back to Hazrat Aishah and expressed gratitude for the guidance. (Tabarānī, Ibn Majāh)

Another *Hadith* tells us:

Visit the graves frequently because they remind you of the Hereafter.

At the graveyard, a visitor may visualise the features of the dead when they were alive, their rank and standing in the world and the vast palaces and properties they had owned. He may recall how they had lived — their delicate lives, full of comfort and joy. Then, let him to turn to their present condition. What has become of them? They have turned into dust. Their beauty, pomp and grandeur are lost in dust. Their limbs have vanished and there is no trace of them. They have left this world and the luxuries they had enjoyed and have departed empty-handed. The only wealth they now own are their deeds when they had lived.

We know all this. Yet, we do not use foresight. We have turned a blind eye to these realities through our deep involvement in this world and abundance of wealth. Day by day, we lose awareness of the realities..

Let us learn from the eye-opening and illuminative illustrations interspersed in this booklet. Not only must we read it thoroughly but we must relate the text to our household folk. Let us discard the

ignorance that has grown in us and resist the indifference that has crept into our lives. Our deeds and actions must conform to the command of Allah so that He is pleased with us enabling us to live our next lives, that will be perpetual, peacefully.

Take warning, then, O ye with eyes (to see)! (Al-Hashr, 59:2)

It does not matter how we live in this world,

*What really matters is how we are going to fare in the
Next!*

And my success (in my task) can only come from Allah. In Him I trust and unto Him I turn. (Hūd, 11:88)

LIFE IN THE GRAVE AND SOME SPECTACLES OF DEATH

WHAT IS DEATH?

Death is not extinction. It is a movement or transfer from one world to another. (In the Urdu language, the words for death (*Mawt*) and transfer (*intiqāl*) are interchangeable in common parlance.) Although the soul leaves the body at the time of death, the link between the two is unbroken. It is because of this connection that the dead senses comfort and delight or discomfort and punishment. Normally, observers are unaware of the feelings the dead experiences and the link between his soul and body. However, sometimes Allah does manifest these things to His slaves either to strengthen their belief or for some other reasons. Sometimes, it turns out that those who are used to look at superficial values alone take a lesson from such examples. We find many events in the past that testify to this manifestation.

A YOUNG MAN OF AS-HĀB UL-UKHDŪD (PEOPLE OF THE DITCH)

In the times when Hazrat Umar (*may Allah be pleased with him*) was Khalifah (Caliph), a man of Najrān excavated the ruins. He found beneath a wall a dead young man in a sitting posture. His hand was placed on his temple and he had a ring on one of his fingers. The words "*Allah is my Lord*" were inscribed on the ring. The people of Najrān wrote about it to Hazrat Umar (*may Allah be pleased with him*). He instructed them not to disturb the dead young man.

The name of the young man was Abdullah at-Tāmir. He was one of the young victims of the People of the Ditch. These people are mentioned in *surah al-Burooj* in the Holy Qur'ān.

STRANGE FACTS OF THE MARTYRS OF UHUD

While digging a river in the time of Hazrat Amir Mu'āwiyah (*may Allah be pleased with him*), certain observations were made. These are narrated in the next few lines.

1. The corpses of Hazrat Abdullah bin Umar and Amir Jamūh (*may Allah be pleased with them*) were found intact. Their hands were on their wounds. When the hand was lifted, blood oozed from the wound and the hand reached to it again.
2. According to Jābir bin Abdullah (*may Allah be pleased with him*) when Hazrat Amir Mu'āwiyah (*may Allah be pleased with him*) decided that a canal be dug out and instructed the relatives of the martyrs buried there to transfer their bodies to another place. Each of those who dug up the graves found that the body of the martyr looked as though it was given a bath just then. Water dripped down their bodies. When one of them was hit on the leg accidentally, fresh blood trickled out of the wound. (*al-Musannaf* v 3, p 537, *Wafā ul-Wafā* v 2, p 117)

After observing these incidents, Abu Sa'eed said, "Now, no skeptic will ever deny that martyrs do not die".

Allāmah Ibn Jawzi, the famous *muhaddith*, exponent of the Qur'ān and historian has described many unique events in his book, *al-Muntaziyah*. We reproduce only two of them.

LIFE AFTER BURIAL

1. A man, Muhammad bin Yahyā, had died and was buried. When thieves dug up his grave in the night to take away the shroud, he sat down unexpectedly and ran home. He lived many years thereafter and is known as *Hāmidu Kafanihi* (the Carrier of his Shroud).
2. In the same manner, another man rose up in his grave when thieves opened his grave. He came home and lived long after that. He sired a son too who was named Malik. (v 2 p 114)

THE COMPILER OF DALĀYL UL-KHAYRĀT SEVENTY YEARS AFTER DEATH

The Compiler of *Dalāyl ul-Khayrāt*, a collection of *durood*, (invocation on the Prophet), Maulānā Sulaymān (*may Allah have mercy on him*) died at the age of one hundred years in 800 A H. When, seventy years later, his grave was unearthed to shift his remains to

Morocco, his body and the winding sheet were found in a perfect condition. (*Makāteeb Shaykh ull-Islam* v 2 p 231)

DEATH OF A SAINT IN GUJRAT

A cruel ruler of Gujrat had sentenced a saint, Saleh Khanjiyo Siddiqui to death by hanging. When the rope was placed round his neck, he began the recital of the *kalimah shahādat* (There is no deity save Allah and Muhammad is His Slave and Messenger). His body was raised above the ground and he died, his soul quitting the physical remains. When the knot was loosened and his feet rested on the ground, the spirit returned to the body and he completed the words of the *kalimah* that he had begun when dying. (*Nuzhat ul-Khwātir* v 4 p 102)

These events are properly documented in history with authentic authorities. There is no doubt about their veracity. However, man is convinced more by his own observation or the first hand report of an observer or newspaper. In this connection, Dr Noor Ahmad Noor, Professor of Medicine at Nishtar Medical College, has penned down his own discoveries. These are reproduced here through the permission of *al-Khayr*, Multan.

May Allah grant us purity of faith. May He grow in us His recognition and cause us to lead a life that pleases Him. May He be pleased with us at all stages of our life — in this world, in the grave and in the Hereafter. *Aameen*.

Maulānā Muhammad Azhar.

Editor: *al-Khayr*

(*may Allah prolong his life*).

DISCOURSE ON DEATH AND RESURRECTION IN TODAY'S ATMOSPHERE

We find in this world people of different ideologies and thinking but we will never find people who deny the inevitability of death. Everyone who is born affirms that death will come to him ultimately because this is an everyday spectacle. Everything in this world, animate or inanimate, moves along towards extinction. After that what is to happen is beyond our perception. We do not see what happens after death, what transpires in the grave and how we will be dealt with on the Day of Resurrection. All the Prophets (*may peace be on them*) and the final Prophet, Muhammad (*may blessings of Allah and peace be on him*), have explained to us in detail every stage a man will pass through after death. Allah, the Exalted, has mentioned these stages again and again in the Noble Qur'ān. It is part of the faith of a Muslim to believe in Resurrection after death and in the Day of Judgement. Today, people do not pay heed to a talk on this topic and they behave as if these steps are for others to encounter.

AN OBSERVER'S FIRST-HAND REPORT

As a doctor, I have seen about a hundred Muslims die before me. I was careful to mark the last words of these dying men. Only three persons, out of the hundred I watched, could recite the *kalimah* at the time of their death. Others expired with worldly wishes on their lips. One of them asked for a milkshake. Someone died humming a song. Yet another recounted names of his favourite heroes and heroines of the cinema. There was one who asked for the *Reader's Digest*. Someone talked about pre-emption and his land holdings.

In my experience spanning over forty years during which I treated patients, I have seen and heard things that I must write down so that my readers may benefit from this narration.

May Allah, the Almighty, inspire us to prepare for the everlasting life that is to follow this one. *Aameen*.

CENTURIES OLD CORPSE BEING NOURISHED

The event that I now relate took place about thirty years ago. A friend of mine was a Superintendent Engineer in the Department of Irrigation. One of his sons was insane. He used to keep his son in fetters lest he cause damage to the household articles. One day, a servant forgot to restrain him so that he entered the Drawing Room and caused extensive damage there. My friend brought his son to me and asked me to help him out. He said otherwise he would strangle him. I consoled him and tried to instil in him the fear of Allah. I told him that he must do no such thing otherwise he will face its consequences on the Day of Resurrection. His reply surprised me. He said, "Who is to live again after death? And who will call us to account thereafter?" I seek refuge in Allah. I did not prolong the conversation any more for fear he might utter more blasphemy.

After some days, this friend went to inspect the Dera Ghazi Khan Canal. On arriving there, he noticed that labourers had gathered at one spot and there was a lot of commotion. On seeing him, the labourers came to him and reported that on the bottom of the river they could spy a corpse through an opening. He went down to the spot and asked that the earth be removed from the grave. When it was removed they saw a full-sized human corpse. Two things were quite strange. The clothes were blood-stained which indicated that he was a martyr and, something resembling a fruit was placed above his mouth into which some drops poured from the substance every few moments. The river was about twenty feet deep and the corpse was further down which indicated that this man had died centuries ago.

That evening, my friend, the Engineer, visited me and narrated to me the episode. He confessed that he had seen indisputable evidence that a martyr is "alive and provided nourishment too" as asserted in the Holy Qur'ān. He said, "I firmly believe that there is life after death and there will be reckoning too. If it were not so the earth would have devoured the martyr who lay there for centuries." He said that it looked as if the martyr was waiting for the time when Allah would restore his soul to the body and give him life again that he may arise for the Day of Reckoning. I pointed out to my friend that there was a subtle variance in his faith in the Last Day and in mine. While I was convinced of its reality on the statement of the Prophet unaided by

evidence, he believed only after observing a token. However, he never after thought of hurting his deformed son and relented from his past free-thinking.

OPENING THE GRAVE OF HAZRAT HAMZAH (MAY ALLAH BE PLEASED WITH HIM) TO SHIFT THE BODY TO A HIGHER GROUND

In 1968, I was working as a physician at Buraydah in Saudi Arabia. I went to Madinah on a Friday to pay homage to the tomb of the Holy Prophet (*may blessings of Allah and peace be on him*). I stayed at the house of a friend who is a doctor too. At the time he was unwell and his patients were waiting for him so he asked me to examine them.

When I had seen them all, an aged man, a Bedouin, took me with him to see a patient in the vicinity of Uhud. He was lying in a tent near the graves of the martyrs of Uhud. After I had written down the prescription, the old man took me to the grave of Hazrat Hamzah (*may Allah be pleased with him*). He informed me that the grave was originally in the valley. Fifty years ago, when it had rained heavily and the grave was submerged under flood water, the Sharif of Makkah who was the ruler of Hijāz was told by Hazrat Hamzah (*may Allah be pleased with him*) in a dream about the water that was threatening his grave. The Sharif consulted the *Ulama*. The grave was examined and it was confirmed that water was seeping into it. Therefore, it was agreed that the remains of the Prophet's uncle may be buried at a higher level. This aged man was one of the diggers and his axe slightly hurt the ankle of Hazrat Hamzah by accident. To the surprise of all, blood gushed forth from the wound. A sticking bandage was applied to it. The body was unwrapped. The shroud was found flawless on the lower body. Blood was oozing from the wounds. The body was mutilated in that an eye was missing, a ear was found cut off and the stomach was torn up. Everyone present there had a glimpse of Hazrat Hamzah (*may Allah be pleased with him*). He was transferred to higher ground. The Bedouin had narrated to me this event to inspire belief in life after death. If death was the end of everything and there was to be no second living, Hazrat Hamzah (*may Allah be pleased with him*) would not have been preserved in the grave for fourteen hundred years after death.

PLEASANT FRAGRANCE IN THE GRAVE

Some years ago a grave was prepared to bury a dead man in Rajanpur. The corpse was not yet brought there when a strange fragrant smell spread over the graveyard. The men who had come there looked out for the source of the fragrance but no apparent source could be pointed out, there being no fragrance emitting tree or shrub in the graveyard. Finally, they detected a small hole at the bottom of the grave. When this hole was broadened, it revealed a grave in which a grey-haired old man slept the sleep of death. There was another thing, even more surprising! The sweet smell issued from a large flower that lay over the dead man. Everyone in that city witnessed this sight.

Hazrat Maulānā Ahmad Ali Lahori (*may Allah have mercy on him*) died in Lahore and was buried there. After he had been buried, his grave gave out a sweet smell. His devotees, one by one, collected the earth that gave out the smell. The rush was so boundless that the earth around the grave had to be replenished to fill up the trench caused by the taking away of soil. The fresh earth that was added also gave out the refreshing odour. This went on for forty days. Those days I was in Saudi Arabia working as a physician. A sample of the earth was brought to me there by one of the devotees of the Maulānā and, sure enough, I could smell the fragrance even after the earth was transported that far.

THE KALIMAH AFTER DEATH

Dr Nawazish Ali Bhad was an eye surgeon in B. V. Hospital, Bahawalpur. He was a very pious man. This episode relates to him when he suffered from jaundice and disorder of liver. His condition deteriorated until there was no hope of recovery. I was there when the pupils of his eyes enlarged and his heart stopped beating. He did not breathe anymore. He was clinically dead. His family members wept. I advised his elder brother and wife to recite the *kalimah* because the patient was on the point of death and, instead of crying, they should recite the *kalimah*. Thus they recited the *kalimah* in an audible voice. Suddenly, the patient opened his eyes and sat down. He too recited the *kalimah* and asked me to bear witness that he was going towards

his Creator while the *kalimah* was on his lips. He then lay down on the bed and died.

THE DYING MAN UNDERSTANDS ARABIC

I had a paralysed patient on my examination list. He was in a very bad shape. It looked like he would die soon. While I was examining him, I tried to get him to talk to me but there was no response from him whatsoever. Suddenly, I spoke Arabic and asked him his name. He gave me his name. I asked him to open his mouth, and then, his eyes, and he did so. However, he died soon after.

I learnt later from his relatives that he was an illiterate man who knew nothing. What to say of Arabic, he could not speak Urdu, too. We know from the *Ulama* that the language in *Barzakh* and the Hereafter will be Arabic. The reckoning in the grave will be in Arabic. Therefore, this was, perhaps, an enlightening by Allah, who is All-Powerful, to those of His creatures who heed. (*Barzakh* is a partition, a curtain, a separator between two things. Thus the time in the grave until the Day of Resurrection.)

THE TORMENT OF THE GRAVE IS A REALITY

It was some years ago that I went to a village beyond Mānsherah as a member of the *Tablighi Jamā'at* (a group of people engaged in propagation of Islam and educating Muslims). We kept our baggage in the mosque and began our teaching session. On our initial round, we observed many people sitting around the mosque and they seemed not to be engaged in any work. We invited them to join us. Some of them accompanied us. One of them, however, assured us that he would join us after the *zuhr* prayers and promised to relate to us his experience about punishment in the grave. Accordingly, he came for the prayers and joined us thereafter. He was a retired army man. In the war with India, in 1965, a makeshift store house of war equipment was built at the graveyard. Together with other men, he was on guard duty. It was day time and he had no important thing to do so he decided to make a round of the graveyard. When he passed by an old grave, it appeared to him as though bones were being cracked within. He removed the earth over the grave with the butt of his rifle to probe the nature of the sound. As the earth was being removed, the sound

became more and more distinct and his interest and anxiety kept on growing. It was a very bright day so that when the inside of the grave became visible, he saw a human skeleton over which sat an animal resembling a mouse. At short intervals, it touched the skeleton with its mouth and with every touch the skeleton stiffened and the bones creaked and crackled. It did it three times while he was watching. Now, let us hear the rest of the story in his words. "I felt very sorry for the dead man. Out of pity for him, I pointed my rifle towards the animal but it vanished in the earth only to return again and leap towards me. I was so frightened that, instead of trying to kill it, I ran away. After I had run far enough, I looked back only to find the animal pursuing me. Seeing a pool of water, I went into it hoping that it would not follow me there. However, the animal stopped at the edge of the water and merely put its mouth into it. Suddenly, the water began to boil! I ran out of it but my legs were burning. The skin had turned red and already there were blisters on it. I was in terrible pain and could not walk. I called out to my companions..."

He was then admitted to the Abotabad Hospital and then to the C. M. H. The flesh on his feet began to rot. Foul-smelling pus and blood oozed out constantly. Since the treatment there did not seem to bear results, he was sent to the US but even there, instead of improving, his malady worsened with every treatment. The flesh still rots and peels off and it gives out a very bad smell like a corpse. Only the bones remain on the legs. Then he showed us his legs that were bandaged.

FIRE IN THE GRAVE

In the year 1953, I was studying in the second year MBBS. We needed human bones for our class of Anatomy. The college was yet in its infancy and did not carry enough stock of human bones for the students to work on. Some of my friends visited the graveyard next to the Nishtar Medical College. They persuaded a grave-digger to let them have human skeletons. It was not easy to convince him. It took a lot of bargaining and coaxing to strike out a deal with him whereby they would leave a bag and twenty two rupees every evening and, in the morning, he would return the bag with its contents of a human skeleton. The grave-digger's business thrived.

After some days, I needed a human skull. I went to the grave-digger who was sitting in the mosque and presented my demand to him. He refused to oblige me. No amount of persuasion on my part would get him to agree. He would not budge. When I asked why he was adamant in refusing now when he had been agreeable in the past, he related to me the following episode. He said that he had dug up a grave a few days ago to remove a skeleton. A flame of fire emerged from it and, when he began to run, it pursued him. He ran faster but the flame of fire was behind him until he entered the mosque and the flame vanished. He repented to Allah immediately and resolved not to violate the sanctity of the grave anymore.

A SPACIOUS FRAGRANT GRAVE

Then I requested him to relate to me any other event that he might have encountered. He told me that he had opened a grave once with a similar motive to make money out of its contents, he found it extremely spacious and sweet-smelling. He saw an old man sitting inside reciting the Qur'an.

FRIGHTFUL EXPERIENCE OF GRAVE-DIGGERS

Many years ago during my tenure as registrar at the Nishtar Medical College, two labourers were admitted to my ward in an unconscious condition. The moment they regained consciousness, they shouted and yelled in terror. When, after treatment their condition improved, they said that they were engaged to open the grave of a famous man of Multan whose corpse was to be transferred to another place. As the pit was opened, the sight of the dead man's face filled them with terror and stunned them beyond words and they fell down unconscious. The heirs of the dead man saw him too and gave up the idea of shifting him to another site. Newspapers of those days had reported this incident, too.

ALL GRAVES, SAVE THREE, ARE FILLED WITH FIRE

A pious woman lived in Ahmadpur Sharqia. She was the administrator of a *madrasah*. She fell ill with an incurable disease and was admitted to the Bahawalpur Victoria Hospital under my treatment.

A man in Karachi, known simply as Haji Sahib and father-in-law of a Professor in our hospital, bore the medical expenses of this lady. This woman could not be cured and she died and was buried. The Haji Sahib was informed. He rushed to Bahawalpur and straightway visited the grave of the lady. When he came back from there, he was happy and gave us the glad tidings that Allah had showered His Mercy on the woman.

Next day, he again visited the graveyard but was very much depressed when he returned from there. He wept bitterly and gave up food and drink. He kept offering his prayers and repeated the *Istighfār* again and again. (*Istighfār* is seeking forgiveness from Allah.) It went on like this for three days after which his condition deteriorated from hunger. His son-in-law took me to him. He was in a mosque quietly reciting the *Istighfār* and praying to Allah in a pathetic, moving tone that had a stirring effect on those beside him. I tried to draw his attention to me. Only after my repeated attempts did he confide to me that Maulānā Ahmad Ali Lahori (*may Allah have mercy on him*) had taught him an incantation whereby he could sense the condition within the grave. On the first day, he had found the lady happy and blessed. The next day, he tried it on the surrounding graves but was overwhelmed with grief to find each of them filled with fire and their occupants in a state of terror. The fire was at varying degrees of intensity in the graves, fearful in all of them, of course, but more fearful in some; only three graves were spared the torment of fire.

The Haji Sahib asked that if he should not weep on observing this what was it that he should do? He said, "I beseech Allah to soften punishment on them. It is such a painful torment that if you were to see it, you would go mad or die of horror." He then recalled a saying of the Holy Prophet (*may blessings of Allah and peace be on him*), the gist of which is: *The torment of the grave is so painful that if men were to witness it, they would go mad and run towards wilderness and cease to bury their dead.*

I asked him, "Why were the graves covered with fire?" He explained that there were two reasons for it. One reason for the punishment was neglecting ritual prayers and the other was being careless in purifying oneself after urinating. After this event, the Haji Sahib was given to weep often until he died.

THE PUNISHMENT BROUGHT BY EVIL DEEDS

This is an incident that took place in Sargodha. A *Tablighi* Jamā'at was on its rounds. Its members saw some people, men and women, rush out of a house in panic. On enquiry, they were told that a man had died and preparations were afoot to give him a bath. Suddenly, a snake appeared out of nowhere and twisted itself round the corpse. These people, the relatives of the dead man, had left him and run out of the house in fear. The members of the Jamā'at entered the house and found the things as described.

These men told the heirs of the dead that it was not a snake but the consequences of the dead man's deeds that had entangled him. They suggested that a rescue was possible through incessant prayers to Allah to forgive the dead man. However, the relatives of the dead were unwilling to approach him out of fear. Thus, the members of the *Tablighi* Jamā'at themselves took the initiative and offered supplication, *Istighfār* and remembrance of Allah. The snake disappeared shortly afterwards. The dead man was given a bath and shrouded. He was taken to the graveyard for burial and placed next to his grave before lowering him inside. A large serpent appeared in the grave although it was not there when the grave was prepared for him. With much difficulty, they lowered the corpse in the grave. Hardly had they done so, the serpent wound itself round the body. Those that had accompanied the funeral bier retreated from the graveyard in haste.

SCORPION IN THE GRAVE

When I was the Principal of the Quaid-e-Azam Medical College, ten years ago, a dispenser from a nearby suburb used to consult me about the illness of one of his relatives. He informed me one day that a barber of his locality had died. When he was on the threshold of death, his relatives who were there harassed him by repeatedly asking him to recite the *kalimah*. (This is not the correct approach, however.) He did not recite the *kalimah*. When the demand persisted, he abused the *kalimah*. We must realise that he was in a predicament already and his relatives were pestering him at the same time. He died in this manner. When he was being buried, they saw that the grave was full of scorpions. This grave was closed and another prepared for him. When

he was being lowered into it, the scorpions appeared there too. Somehow, he was lowered in the grave and buried.

We have heard the *Ulama* advise us that when a man is in the throes of death he must not be asked to recite the *kalimah* but the correct approach is for those gathered there to recite the *kalimah* themselves in a faintly audible voice.

PUNISHMENT FOR COMMITTING FORNICATION

This incident was experienced by a doctor. Let us hear his words: "I was employed as a registrar in a hospital in 1961. One night I saw a frightening dream on account of which I was ill for six months. In that dream I was taken inside a grave where a dead man was trembling. He appeared to be in terrible agony. His mouth was open but he did not make any sound. His arms and legs were in severe pain and therefore he was shivering; this shivering continued for a long time. When the pain seemed to subside, someone came there holding what looked like a radiant whip. He inserted this device in the pelvis of the dead man. This caused him extreme suffering and he returned to the former condition. I could not bear to see the torture the dead man was going through and I asked the third person the reason for the punishment. He informed me that the dead man was a habitual adulterer when he was alive and is being punished in this manner since his death. I witnessed this punishment for a long time and felt pity for the man. While I was so occupied, I was thrown down and meted the same punishment. I experienced intolerable pain and shivered like a fish out of water. Even today when I remember this affair, my hair stand on end. I trembled for a long time. When I awoke, I found my bed wet and felt much discomfort. I thought that I had passed urine in my sleep but I found even my pillow wet with perspiration. When I got up and passed urine, it was red like blood. It was this way for six months. I became very weak. Laboratory tests were carried out on me and my kidney and bladder were x-rayed and I underwent treatment under different doctors but neither was the cause of the malady identified nor was it cured. I took a long leave from my employment. Finally, I prayed to Allah for forgiveness and He rescued me from this affliction."

NOISE AND UPROAR IN A GRAVE

As a member of a *Tablighi Jamā'at*, a few years back, I had gone to Abotabad. We stayed in a mosque in a locality in the vicinity of the city. There was a graveyard near the mosque. According to plan, we went round the locality and persuaded the people to join us in the mosque. We talked about death and Resurrection. As we finished speaking, these people began to cry loudly. We were worried because we had never before received such a response and were not ourselves ever moved to such extent. On our enquiry, one of them told us that they had witnessed the torment of grave and such talk reminded them of that horrible experience. He pointed out to a grave. It was a woman's grave. She had died sixty years ago. One day after *Fajr* prayers, there was a lot of commotion. On enquiry it was discovered to come out of that grave. The grave was very old and large. As the day wore off, the noise increased in intensity. The dwellers were much moved and women and children began to cry. One of the *Ulama* was requested to throw light on the affair. He said that the woman inside the grave was being punished and Allah had manifested the punishment in order that people may pay attention to the Hereafter and live in this world in obedience to His commands and follow the ways of His Messenger (*may blessings of Allah and peace be on him*). They would then be safe from a great tragedy.

Everyone of the dwellers took up the recital of *Istighfār* and engaged himself in devotional prayers and *durood* on the Prophet (*may blessings of Allah and peace be on him*). They recited the Noble Qur'ān too. They consigned the reward of their efforts to the deceased woman. At the time of *'Asr*, the uproar ceased and there was peace. Ever since, whenever the punishment of the grave is mentioned, these people are immensely moved.

OBSERVATIONS AT THE TIME OF DEATH

The sight of Malik ul-Maut (The Angel of Death)

1. I was once asked to see a neighbour who was in a bad condition. I found my patient near death. He pointed to a corner and said, "He has come to take me away. He will take me away with him. What will become of my daughter?" He

repeated this three times and then sped away from this worldly cage.

2. One of my relatives had come to me at Multan for treatment. One day, while we were seated, she suddenly looked towards a corner and said, "Who's come here?" Then she asked to be taken home immediately. "My time has come!" Shortly after she was sent home, she expired.
3. One of the passengers of a bus related to me an incident of a bus driver who, while driving his bus speedily along Rajhan Road, suddenly applied the brakes and asked the conductor to let the passenger in. The conductor opened the door of the bus but found no one outside. He asked the driver to drive along. However, the bus stood motionless. When the conductor came to the driver, his head was resting on the steering wheel and he was dead.

THE DYING MAN ASKS FOR WHAT IS DEAR TO HIM

One of my relatives was very fond of eating. The result of over-eating was that he became diabetic and a heart patient. When his affliction worsened, he was admitted to my hospital. His condition continued to deteriorate. A few moments before death he desired to be fed *pakora* (a deep-fried savoury dish of gram flour or vegetable), sweetmeat, milk, etc. These things were provided to him. He had not yet swallowed the first morsel when he collapsed on his bed and died.

A RELIGIOUS DIGNITARY RETURNS TO LIFE

A very famous saint was suffering from ulcer of the stomach. He excreted blood from the anus. He was in a very precarious condition. Coupled with this ailment, he had a malfunctioning heart because of which his surgeon decided against operating him for ulcer. There was a sense of despair among his associates and physicians. I was by his side. He recited the six *kalimahs* and then kept quiet. His heart stopped beating and his pulse ceased to beat and he was dead clinically. This dormant condition lasted eight minutes. Then he revived and continued to repeat the *kalimah*. I watched him with surprise. Not

only that, when he had regained consciousness, his heart beat was normal and his surgeon decided upon the operation which was a success. He was discharged from the hospital on the fifth day. I took him aside as he was going out of the hospital and asked him about his temporary death-like condition. He said that two angels had taken him to the *Jannat ul-Baqi'* (the graveyard in Madinah) and pointed out to him his grave. A third angel arrived at that time and told them that Allah, the Exalted, had given him more time to live in the world. He was brought back to the hospital by the two angels.

DUROOD AFTER DEATH

Dr Baqā worked in the College of Technology. He was a very pious man. He suffered a heart attack and was admitted to intensive care unit of the hospital. I was by him when his heart stopped to beat. He was given an electric shock and he revived. He recited the *durood* (invocation on the Holy Prophet *may blessings of Allah and peace be on him*) and then departed from this ephemeral world for ever. (To Allah we belong and to Him is our return.)

SOME ACCOUNTS OF DEATH

Rights of Parents

Allah the Exalted has laid emphasis on the Rights of Parents in all His Books — the Torah, Injeel, Zabūr and the Qur'ān. All the Prophets (*may peace be on them*) received revelation from Him about this duty. He linked His pleasure to the pleasure of parents and He made it clear that if parents are displeased He too is displeased. (*Tanbih ul-Ghāfilīn*)

Finally, the Holy Prophet (*may blessings of Allah and peace be on him*) explained everything about the Rights of Parents. The Books of *Hadith* tell us about this. As doctors, we see Muslims of different outlook and thinking die. Many deaths leave behind a lesson for the survivors. Those who are good to their parents, their worldly affairs run smoothly and hopeless cases of illnesses are cured. Their deaths are peaceful. In contrast, those who are rude to their parents live difficult lives and die in torment. May Allah inspire us to value these kind people, the parents. *Aameen*.

Some real life experiences are recounted here.

A Mother's Prayer

1. When I sat for my examination for the first Professional MBBS, I was taken ill. I gave the Anatomy paper while I was running temperature. I gave a wrong answer to one of the six questions. When I came home, my mother asked me how I had fared in the examination and I told her what had happened. She said with full confidence that she would pray for me and the answer would turn out to be correct. Thus, when the results were announced, I stood first in my batch and was also awarded a medal. This was the benefit of a mother's prayer.
2. One of the Professors suffered a severe heart attack. It was so severe that there was no chance of his survival. His mother who sat next to him prayed to Allah, "My Lord, I am happy with him. You also be pleased with him." The doctors were treating him but the mother did not cease praying for him. Before dying, the patient recited the *kalimah* in a loud voice and smiled. He then died.

The Result of Parents' Prayers

In 1967, I appeared before the Public Service Commission for the office of the Assistant Professor, Medicine. By the Grace of Allah, and with the prayers of my parents, I stood first in West Pakistan. However, I did not get the appointment for some reasons. Having no alternative, I went to Saudi Arabia. My parents were very unhappy at my having to go.

They were occupied in prayer, day and night, beseeching Allah for my return to Pakistan where I may get a similar appointment. There was no apparent possibility of my being selected by the Commission and, therefore, no question of immediate return. However, because of the prayers of my parents, not only was I able to perform Hajj but, within a year's time, I was appointed to the same office that I had applied for and my seniority was not disturbed.

Deadly Diseases Cured By Virtue of Parents' Prayers

One of my friends who is a bank officer at Karachi was inflicted with a deadly disease some years ago. He suffered from jaundice and became very weak. He fell unconscious. Water collected in his stomach. His kidneys failed to work. He had young daughters and was the sole supporter of his parents. His ailment was incurable. His parents summoned me to Karachi when he was going through his last moments. I came to Karachi and was very sad on seeing his state and the responsibilities that he had been looking after. As many as eighteen physicians had examined him and declared that his was a hopeless case. I was the nineteenth physician to see him and my views were no different from those of the other doctors. However, I realised that one thing was lacking. The treatment was not proceeding according to *Sunnah*.

I met his parents and explained to them that they must offer *sadaqah* (optional charity). I also suggested that optional prayers may be offered and supplications be made to Allah to cure him before commencing treatment. I told them that I have faith in Allah that He will cure him. I told them that a father's prayers for his son are very effective and Allah does not deny the father his prayers. They did as I told them and continued the prayers for three days. The treatment was resumed. The third day Allah's mercy descended on them and their son was cured. The kidneys resumed their function. Within a week, there were no traces of jaundice or water in the stomach. I had returned from Karachi. On the fourteenth day of my arrival, I received a letter in the man's handwriting confirming that it was his parents' prayers that got him complete relief from his misery. Medically it was impossible to cure this disease. However, nothing is impossible with Allah.

Observation of Heinous Death Owing to Parents' Angry Prayer

1. It was known about one of my father's friends that he had misbehaved with his mother when she was on her death bed. The poor woman died unattended by her son. I was watching out for people who misbehaved with their parents to see how they fared in life and death. Time flew away. About thirty years

after her death, this man fell ill. He had dysentery and became very weak. My father brought him to me for treatment. I found him very weak and unhappy. I asked him to follow a diet but he began to cry. He told me that he had three sons but none of them looked after him. He had been ill for many days but not one of them had visited him. He died in this condition. He was alone when he was dying. No one visited him. When neighbours found him in the morning, he was dead and ants were all over his body. Indeed, when one is disobedient to one's parents, punishment is awarded right in this life too.

A young man, in my care in the hospital, died of kidney failure. He had been in a moribund state for three days. In my life, I had not seen anyone pass through such pangs of death. His face would become blue, eyes would swell and seemed to stick out. His mouth gave out an agonising sound as, if someone throttled him. These symptoms were more marked one day before his death. The sound became louder with the result that other patients in the ward could not tolerate it. Therefore, he was shifted to a separate room at some distance from other patients so that they may not hear him. His condition remained unchanged. His father asked me to hasten his death by euthanasia. I enquired from him whether his son had committed any serious mistake in life and he told me forthwith that in order to please his wife he beat his mother. The father said that he would stop him from doing so but the son persisted in the evil. This was the reason for the agony.

One of my friends had gone to his relatives in his village. He narrated an episode that he saw there. A farmer's wife and mother were always at loggerheads with each other. Many a times, his wife would leave the house in anger and the farmer would bring her back after much coaxing and persuasion. One day, she put forth the condition for her return that he exterminate his mother. The farmer gave in to her demand tired as he was at their everyday wrangling; he schemed to eliminate his mother. It was his routine to collect sugarcane from the farm and sell it in the market daily. He persuaded his mother to accompany him to the farm to help him carry the bushels of sugarcane over his shoulders. Consequently, he

commenced collecting the sugarcane while she stood by his side. All of a sudden he raised the axe and made for her but his feet would not budge and the axe dropped down at a distance. His mother ran in panic to save her life, shouting the while. Meanwhile, the earth refused to release the farmer's feet. Much as he would try to pull himself out, the earth drew him towards herself. He went on sinking into it and shouting for help and asked his mother to forgive him. His voice did not carry through because the farm was at a distance from the habitat. When, finally, people came to him, he was chest deep in the earth. He was finding it difficult to breath. No amount of attempt by others could rescue him and he went on sinking into the earth. He died in this condition. This is a genuine occurrence confirmed by investigation.

THE LAST WORDS OF A MUSLIM

While our beloved Prophet (*may blessings of Allah and peace be on him*) was alive, one of his Companions was on the threshold of death but could not utter the *kalimah*. The Prophet was informed about it and he asked his informants to investigate if anyone was displeased with the man. They found out that his mother was not happy with him. The Holy Prophet (*may blessings of Allah and peace be on him*) persuaded his mother to forgive him and she acceded to his command. The son got the *kalimah* on his lips before dying.

Let us think about ourselves. How many people do we displease every day! Because of this we risk missing this blessing. In a research that I conducted, I found only three out of a hundred Muslims could recite the *kalimah* before dying. The following death-bed conditions are worth examining.

A Doctor's Last Words

He was asking for the *Reader's Digest* while his wife was trying to get him to recite the *kalimah*. After he had died, his wife told me that he was much fond of reading the *Reader's Digest*. He was so captivated by it that it was his last desire in life.

A Farmer's Last Words

A farmer kept asking if the buffaloes were fed. When his relatives informed me of this attitude of the farmer, I concluded that he was about to die and these were his last words. In life, he was used to feeding the cattle and they were before his eyes when he was dying but he remained bereft of the blessing of the *kalimah*.

Death of the wife of a Hāfiz

The wife of a Hāfiz (one who has memorised the Qur'ān) was ill. She suffered from meningitis and was admitted to the hospital under my care. She was recovering speedily. One day, the nurse called me saying that the woman is reciting the *kalimah* in a loud voice. I rushed to her but she had died before I arrived at her bed. Later, I learnt that she was a very pious woman and, like her husband, a Hāfiz of the Qur'ān.

An Advocate's Last Words

A lawyer from Multan was under my treatment in the hospital. His relatives revealed to me that he kept asking about "pre-emption". When I attended to him, he enquired about "pre-emption number 2" and changed his sides and said, "what's become of pre-emption 3?". He died soon thereafter.

Abusive Words Before Dying

One of my patients in the hospital was in a serious condition. I asked the attending nurse to give him an injection. When she had injected him, he used foul language against her. Therefore, when the next injection was due she refused to inject him. I had to inject him myself and he abused me with dirty words. When he died later, I learnt that use of filthy words and obscene language was second nature to him. Whenever he addressed anyone, he used foul words as a form of address. He could not help but do the same thing at the time of his death.

A Pious Man Dies

A famous religious figure of Multan, a zamindar (landlord farmer) had been engaged in *Tabligh* activities since 1950. He travelled world-wide with missionary zeal whenever it was required of him. He was always the first to enrol at their meetings his lifetime for propagation of Islam. As he grew older, his heart grew weaker and he suffered a serious heart-attack. We prescribed treatment and advised complete rest. He was lying on his bed when he sat up suddenly and recited the *kalimah*. He asked his wife too to recite the *kalimah*. He told her that the time of his departure was at hand. He looked towards the sky and described how his reception was being arranged by Allah. Look how many angels hold flowers for me and await me! Repeating the *kalimah*, again and again, he died. Allah grants this type of death to him who devotes himself to the cause of His religion day and night. The Holy Prophet (may blessings of Allah and peace be on him) being the Last of the Prophets, this mission is entrusted to his people, his *Ummah*. They have to carry on the work now. Those who gave themselves up for this task, died honourably and those who saw them die coveted such a death.

Singing Songs at the Time of Death

One of my heart patients was a young man. When I went to examine him, he was listening to songs over the radio. Since his case was hopeless, I advised him to recite the *Qur'an*. He confided to me that he was a *Hāfiz*. He added that he listened to the songs and recited the *Qur'an* as well. To my question, to which of the two he devoted more time, he confessed that he gave more time to songs. At the time of his death, songs were on his lips but he did not recite the *kalimah*. How unfortunate that he preferred songs to the words of Allah and thus remained deprived of the blessings of the *kalimah* at the fag end of his time in this world.

MORE ACCOUNTS OF THE GRAVE

1. The Masjid Nabawi was being extended towards the *Jannat ul-Baqi'* some years ago. Some graves of the Companions were in the extension area. I was there in 1968 and I had seen these graves. Crude, age-old walls were visible by their

markings. These graves were dug up to transfer the bodies to *Jannat ul-Baqi'* and proceed with the extension of the mosque. The magazine *Nawa'i Waqt* carried a detailed report. It was the time of Hajj. This work was done at night so that not many people may know about it. Some of my relatives were there having gone to perform Hajj. They were among those fortunate to have a glimpse of the noble Companions (*may Allah be pleased with them*). When the bodies were taken out, they were unharmed by the passage of time over these centuries. A good many people saw them and thus enrolled themselves among the *Taba'een* (those who have seen the Companions).

2. Once, water threatened two graves situated at the edge of the River Dajlah in Iraq. These graves were of two Companions (*may Allah be pleased with them*). The king of the time, Shah Faysal the First, was commanded in a dream to transfer their bodies to a dry place. He consulted the *Ulama* and the graves were opened and the bodies transferred to another place. Many non-Muslims from foreign countries were there to witness this transfer. They found the bodies of both the Companions in perfect condition. Except that they could not move their bodies, they looked as if they were recently dead and buried although they had been dead one thousand three hundred and fifty years ago. Many who were not Muslims before the sight, embraced Islam and expressed their belief in life in the grave.
3. This episode took place during the construction of the Mangla Dam. The bulldozer was at work. During the operation a grave was rendered open. A dead man was lying in it. A snake bit him at the mouth at intervals. Many people saw this. Some of them took up the recital of devotional prayers, *durood*, and the Holy Qur'an. They implored Allah to forgive the dead man. After some time the snake disappeared. One of the engineers who was working there related this episode to me.
4. Twenty years ago, I went with a Medical Officer to exhumate a dead man. The graveyard was outside Kot Mittan. The man had died five days earlier. When the grave was unearthed, it

was full of radiant black thick flies and fat worms, and snakes and scorpions were at the bottom of it. It was a frightening sight. Everyone fled from it. Even the officials, could not stand it. The difficulty was in getting the corpse out and dissecting it. With much persuasion and police coercion, two labourers used ropes to lift the corpse out. One of them fell unconscious and died the same evening. Whenever I recall this incident, I perspire heavily. I wonder what will become of me when I am laid into the grave. If I prepare for that life, while I live in this world, I might hope for fair treatment, otherwise I am doomed for ever. May Allah inspire us to prepare ourselves for the different phases after death.

5. One of my friends is a doctor associated with forensic medicine. He has to supervise post-mortem examinations often in his official capacity. He narrated to me an incident about a corpse that was placed temporarily in a grave with the intention to carry out the post-mortem later and then transfer it to another site. When this was due, the grave was opened up. However, a nasty odour compelled the relatives of the dead to flee from there. A strange snake emerged the like of which is not seen in this world. These people waited all day but the smell did not subside. Having no alternative, they performed the post-mortem in these conditions. Every one who was present there was terribly moved and worried.

These incidents are written down in this booklet that we may derive a lesson from them and prepare for the time we will stay in the graves. No one can predict when he will die.

Allah has said in the Qur'an:

Closer and closer to mankind comes their Reckoning: yet they heed not and they turn away. (al-Anbiya', 21:1)

Say: "Travel through the earth and see what was the end of those who rejected Truth." (al-An'am, 6:11)